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754 request a ghost to do his killing. In this case the ghost takes the form of a wild beast, usually a leopard. He may request a supernatural either to enter the body of his victim, or to turn loose on the victim his subject animals,
751 particularly the alligator and piranha. The curing shaman sucks out the intrusive supernatural or persuades the ghosts or supernaturals to withhold their attack.

776 The dichotomy of ghosts and supernaturals is quite clear in Carajá re-
769 ligion. Ghosts are placated by calendrical feasts, run by a hereditary priest.
746 Supernaturals are invited to the masked dances by a shaman who takes
[754] complete charge of this cult. There is little relationship between the two cults. There is a momentary appearance of masks during the Big-house Feast of the ghost cult, and an occasional offering to ancestors during the mask cult ceremonies.

775 What is of special interest is that there are many maleficent supernaturals
776 who cannot be approached at all. There is no technique for handling them except keeping out of their way. The violent ghosts really fall in the same category as far as their relation to humans is concerned. And yet they are chiefly the best men of the Carajá who have fallen in battle against their
[154] enemies. In this curious bit of fantasy there seems to be a projection of the fear and aggression which are overtly present in the social life.

771 In recent years a few Carajá have been able to visit Rio and Belém. They
772 have brought back a somewhat different picture of the extent of the world,
507 a picture with which many Carajá are now familiar. It never intrudes into Carajá life. It is reserved solely for discourse with outsiders. No contradiction is felt because the two conceptions are never brought into the same universe of discourse. I was not able to detect any signs of skepticism. The Carajá is perfectly sure that he has a clear view of the true character of the world. The peculiar beliefs of outsiders are in keeping with their quaint behavior and lack of good breeding. A Carajá will not dispute about such things. He listens to the opinions of others with courtesy and curiosity but cannot be induced to take them seriously. It is much easier to pretend to
[747] agree. If you are a missionary, you will give him presents. Later he may have the additional pleasure of expounding your fantastic ideas to his fellows.

182 Two factors seem to me to contribute largely to the maintainance of this
772 attitude. In the first place, the old way of life is still intact. When a man is
773 able to find full occupation and joy in his activities, it is difficult to get him to doubt the premises on which they are founded. Secondly, every important feature of life is validated by mythical tales which are the Carajá history. The emergence myth, given above in its simplest and shortest variant, is one of many. I can do no more than mention some of the most important here. The full form of the emergence myth gives the names of all the ancestors who emerged and the precise social divisions which they

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began. There are numerous tales of the transformer, recounting how every beast got his present form. There are accounts explaining the origin of other peoples. There is a myth validating the men's cult. Others explain the origin of the staples of life, manioc and corn. There is a myth accounting for the behavior of the sun and the moon. This body of history lends depth to the Carajá picture of the world. He feels that he knows more clearly how things are disposed because he knows where they came from or, at least, how they were arranged at an earlier time.

In conclusion, I should like to mention another curious point. The Carajá, who, after hundreds of years of contact with white culture and nearly a century of close contact, cling so resolutely to their beliefs, are not a bit fussy about details. The stories are told differently by almost every teller. The amount of variation in important details is enormous. A single example must suffice here. I heard two versions of the emergence myth quite different from the brief one given above. In one a woman detected the presence of death in the upper world and in her resentment at not being listened to shut the hole to the underworld, thus locking the others out when they tried to return. In the other Kaboi did not let them back again because he feared they might bring death in with them. A Carajá who travelled with me from village to village heard all sorts of variants of this kind and accepted them all with almost equal confidence. It was not that he did not see the discrepancies. They did not matter to him. A similar laxity is found in all Carajá religious observances. The pattern of a ceremony is more or less definite but every performance varies greatly. Such flexibility would seem to invite the penetration of foreign matter and yet I can detect the presence of little that may be considered borrowing from white culture. It will be of interest to compare the beliefs of the Carajá with those of other Brazilian tribes with whom they may be supposed to have had fairly recent contacts.

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